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Making for Fellowship

AN EDITORIAL

Things that Make for Peace

HAROLD H. HESTER

Pacific School of Religion
Berkeley, Calif.

His Picture

MINNA M. MEYER

Excavations in Palestine

A. EDWARD KELSEY

Among the Palms in Jaruco

B. WILLIS BEEDE

ON THE HORIZON OF THE CHRISTIAN CHURCH

THIRTEEN EVERY MINUTE IN NEW YORK

Every time the second hand of your watch makes one revolution, it marks the entrance of thirteen young men and boys into the doors of various Y. M. C. A. branches in New York City. It is estimated in the annual report of the New York City Association for 1925 that on an average of 18,787 men and boys a day, or 6,857,225 a year, used the thirty-six Y. M. C. A. centers that are maintained in various parts of the metropolis. Forty-five thousand individuals were identified with the organization during the year, and nearly 3,000 men served on volunteer committees and boards, or led in activities. Outstanding advance was reported in the work of the educational department, which held 27,536 classes, and a good balance was maintained between the physical and spiritual, with a gain of ten per cent in gymnasium attendance, and a corresponding gain in Bible training and discussion classes.

GREAT FREEDOM AND VARIETY IN METHODS

Making a brief statement concerning the division of responsibility in the American Catholic Church, which statement should be of value also to Protestants, Professor John M. Cooper of the Catholic University of America says: "There is no one head of the Catholic Church in the United States. Each of the one hundred and four dioceses is an independent administrative unit, directly responsible to the Supreme Pontiff. In fact, so far as religious education is concerned, each of the eleven thousand and more parishes has wide freedom. In addition, nearly all the eight thousand and more educational institutions—elementary, secondary, and collegiate—and a good proportion of the Sunday Schools are conducted by religious orders and congregations of men and women, and there are about three hundred different orders and congregations engaged, each with a certain distinctive spirit. Thus, while, canonically, religious education is subject to episcopal control, actually in the great majority of cases the choice of texts and methods is very largely or entirely left to the individual pastors and particularly to the orders and congregations who staff the schools and Sunday schools. As a result of all this, although there is complete uniformity in matters of faith and morals and an underlying unity in educational principles and practice, nevertheless there is great freedom and variety in the choice of texts and methods and equally great freedom and variety in the experiments now afoot."

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ANNUAL NON-LYNCHING ROLL OF HONOR

Mob law has thrown down the gauntlet to the churches and all other organizations standing for law and order and justice through the courts, says the Commission on Race Relations of the Federal Council of Churches in announcing its fourth annual Non-Lynching Roll of Honor. Seventeen lynchings were recorded in 1925, showing an increase of one over the preceding year. All the victims were Negroes. Furthermore, the goal of achieving a lynchless land in 1926, for which the Churches were striving, cannot be reached this year, for already during January there has been one Negro put to death by a mob. Two unusual events are recorded. For the first time in the records of the evil Texas was free of lynching and Utah had its first lynching in forty-one years. During the past year five states which had previously been on the Honor Roll, namely: Arkansas, Ohio, Virginia, Alabama, and Utah, lost their places because of mob murder within their borders. In the case of Utah, there had not been a lynching previously since 1884. Texas was placed upon the Roll because for the first time since the beginning of full records of lynching in 1882 this state was clear of lynching. Four states, Illinois, Kentucky, South Carolina and Tennessee, which had been on the Roll in former years, were restored because their borders were free of lynching in 1925.

NEW APOLOGY FOR IDLERS EXPRESSED

When Stevenson wrote his famous "Apology for Idlers," he didn't attempt to go into the scientific reasons for loafing—perhaps because he didn't know there were any. But recently a new light was thrown on the Weary Willies of the world when Dr. Max Seham, of the University of Minnesota, dubbed them "asthenics," and stated that their everlasting weariness was, in many cases, of biological origin. The "asthenic," meaning without strength, is an individual who was born tired, explained Dr. Seham. He can no more be expected to accomplish what his more vigorous brothers accomplish than a three-horsepower engine can be expected to do the work of one of twenty horsepower. Laziness has nothing to do with his lassitude. It is merely a question of physical make-up. But, Dr. Seham added, everyone who has "that tired feeling" is not necessarily an asthenic. It may be caused by fatigue, due to "the trend of civilization toward excessive nervous and emotional habits," or it may be, especially at this time of year, simply an attack of spring fever which can be cured by vigorous exercise in the open air, plenty of green vegetables and an occasional hour in the gymnasium.

COLORADO COURTS AND FREE CONSCIENCE

The right of the Denver school board to exclude from classes pupils who refuse to salute the American flag because of religious beliefs will be challenged in the Colorado courts by the American Civil Liberties Union. Fifty children of the "Jehovites," a religious cult in Denver, have already been expelled because their religion holds that saluting a flag constitutes a form of idolatry and forbids their resorting to court action. Roger Baldwin, a director of the American Civil Liberties Union, who conferred with leaders of the "Jehovites" in Denver recently, has announced that suit restraining the school board would be brought at once and carried, if necessary, to the United States Supreme Court. He declared the issue was clearly one of "freedom of conscience."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Making for Fellowship

AS a matter of principle rather than of mere procedure, a show of hands was long unknown among Friends as a means of arriving at a group decision. It is still unknown in the older Friends centers generally. It is held that arriving at the "weight of the meeting" is a spiritual process rather than a mechanical one; that there must be a welding together, a unity in diversity achieved, else the decision reached will be futile. A formal vote on a specific motion frequently defeats the purposes of spiritual unity, creating a spirit of divisiveness. Furthermore, it tends to disregard the convictions of a minority, however substantial, and to fail to evaluate them helpfully. The voting method, while democratic in theory, becomes, when applied to matters of spiritual import, too nearly a resort to decision by force. It is an application of Napoleon's cynical dictum, "God is on the side of the biggest battalions."

Friends have always, at their best, represented a minority cause. They have generally seen this and that cause later approved by the majority. In the meantime, if alert and properly sensitive, they have become the champions of some other issue of neglected truth. It would hardly seem consistent, therefore, that among ourselves we should seek the truth of God by the majority vote, ignoring our own minorities. Yet very largely we western Friends, becoming impatient of delay in getting things decided, take the short cut of the vote—and sometimes have to decide them over again. The other way, that of progress by conference and waiting, and growth toward substantial unity of action, is slower but surer.

It is interesting and encouraging to note the growing recognition of this principle. The question gets first page attention, for example, in the current number of *The Inquiry,* devoted to the promotion of free and adequate discussion. In the past, it says, the procedure of conventions, whether religious, educational or business, in reaching decisions, has been the parliamentary procedure governing debate. At present, however, with the growing interest and faith in effective discussion method, there is an increasing desire to stage the convention for an experience of *conference* and not a debate. "Such a process develops a general sensitiveness for the diversities of sentiment, conviction and interest that must find working accord in the convention's decisions; and it moves naturally through inquiry, testimony and discussion to mutual adjustments of purpose rather than through argument to domination by one purpose of all others. Parliamentary rules, therefore, by which purposes, advanced as 'motions,' either 'prevail' or are 'defeated,' here seem out of place, as casting the thought-processes of a fellowship within the framework of a fight."

This appeals to us as a clear statement of the very great limitation of the motion and vote method of group action. It is further pointed out that two features of a parliamentary debate set the fight-pattern which a fellowship discussion would avoid. (1) The "motion" that starts debate expresses a solution of the matter as now desired by one faction in the group. That faction, therefore, is at once cast in the role of "putting something across" instead of paying sympathetic attention to alternatives by which other desires are seeking expression. The mood of cooperative appraisal and of inventive proposal gives place to the mood of combative pros and cons. (2) The yes-no vote that ends a debate gives a "we-win-you-loose" decision instead of an expression of the actual states of mind on the issue. The latter are not simply two, a "yes" mind and a "no" mind. They are really five: namely, a "certainly-yes" mind, and "on-the-whole-yes" mind, a "still uncertain" mind, an "on-the-whole-no" mind, and a "certainly-no" mind. All these shades of opinion should be taken into consideration in arriving at the course of action to be followed.

In brief what *The Inquiry* proposes as the new and better way of securing intelligent group action is in substance the method of the old Friends meeting. Would it not be well for us ourselves to revaluate it? We believe it would contribute to a Friendly spirit of sweet reasonableness, which is the right basis of all action.

When James and John asked Jesus for the best places in his kingdom, they were told in his gentle, gracious way that the main point was not wanting the best places, but being worth them. It is a question of preparation. "For whom they are prepared," is only another way of saying for those who are prepared. We are so used to favoritism in public life that we turn every way for enough influence to get ourselves appointed. But perfect governments are officered, not by official favorites but by qualified men. "God is no respecter of persons." He does not look twice at a man's petition and signatures. It is wholly a question of personal fitness. Let us put the emphasis of our life, then, in the right place. It is not wanting something, but being worth something. God has plenty of time in which to make discoveries, but we have none too much time to become worth discovering. We should care, not so much about being recognized as about being worth recognition. The real values of life are spiritual and eternal, and the fit man will some day succeed the favorite.

—MALTBIE D. BABCOCK.

The Things that Make for Peace

BY HAROLD H. HESTER

The following is the substance of an address delivered before the W. C. T. U., and the students, teachers, and patrons of Friends Academy at Northbranch, Kans., November 25, 1925. Harold Hester is pastor of the Congregational Church at Kirwin, Kans.

THE spirit of gratitude has no room for hatred or jealousy. When men's hearts are filled with thanksgiving it is impossible to fight and war. And so this is a fitting and happy custom of yours to have a Peace Meeting at the Thanksgiving time. And I am happy to be here, to respond to the invitation extended through my brother, the Principal of your Academy, and talk over with you some of "the things that make for peace."

For me this is a sort of coming back to Alma Mater. While your peace message did not lay strong hold of my soul in my student days in this place, nevertheless the quiet, peace-loving spirit of Friends would not altogether away. With the coming of the War that spirit of love for enemies was quite forgotten. I verily thought we would transform the world by killing our enemies. The War ended, but the world was anything but transformed. Since then it has been my constant search to find the better way. Several Quaker papers and various books setting forth Jesus' method of goodwill found their way to my reading table.

It was my happy privilege to attend the Five Years Meeting at Richmond, Indiana, in 1922. It seemed to me that here "all the Lord's people were prophets." They knew what was going on in the world, and they knew how to apply the prophetic instinct to the great world problems. I had never attended such a wonderful religious assemblage in my life, so full of intelligence and the quiet power of Christ. And when I came home from that great Meeting, one day as I sat in my study, realizing that the ground had all been covered, or sufficiently so, the causes and naked folly of the past War reviewed, the purpose and witness of Jesus known, and the contact with living witnesses to the Way of Love felt, then, oh then it was that mine heart did leap for joy, and I promised God and the Fellowship of Reconciliation that, sink or swim, live or die, I would never bless another war. I would give myself without reserve to following the things that make for peace. And so, my friends, whatever of good there may have been in that decision and the interests that have flowed therefrom since, it is you that I must thank for it, your quiet, Christlike spirit that has haunted me all these years; so that for me to-night this is a coming back to Alma Mater. I am proud of you; proud of what you do for boys and girls that frequent this Temple of Peace; proud of your witness to Jesus' free, boundless gospel of peace and goodwill.

But "new occasions teach new duties." Just how can we count now for the prevention of more war in the world? Small and insignificant as we are, are there any particular things that we can do that will make for a better, more stable peace? Yes, there are. There is one thing that every man and woman, every boy and girl of us can do. We can have an idea, an intelligent, sympathetic conviction. It is ideas that make men, and men with ideas make the world. Columbus, son of a poor wool comber of Genoa, had an idea, and behold a new world. Simple Francis of Assisi had an idea, and behold the bowels of a great church go out to share the lot of earth's poor and to help to lift them up. Luther, son of a German peasant, had an idea, and behold the religious world throw off many of its shackles of superstition to become God's free men. George Fox, a shoemaker's apprentice, had an idea, and behold this Friendly stream, almost three hundred years old, sweeping on to-day throughout the earth, with men and women of all races and creeds lapping its quiet waters as they flow from the throne of God.

Despise not, then, the day of simple ideas, and of budding, gracious, yea fiery convictions in the souls of youth. And so I say, that to have a well-formed, intelligent conviction, yet held in charity, that war is eternally wrong, with the determination that one will no more join with the multitude to go forth to kill his fellows than he would commit a private murder—there is nothing more important and vital that we can do right here than that; nothing that will help more to prevent more war and promote a stable and lasting peace. For an idea is like the ripple in the ocean produced by the little stone. The ripple widens and widens until, though unseen, it touches the farthest shore. And if such a wholesome, creative idea can be held not alone by the individual, but by an entire social or religious group, yea by an entire community, the power of its impact for good is multiplied many fold.

Now in order to the holding of such a conviction of the utter evil of war and the conquest of wrong by strong love alone, several things will help. And first of all is the need to study past wars and see for ourselves their wrong and folly; most of all the recent World War, that came so close to us all. For if I find that this recent war was justified, that one side was quite in the wrong and the other quite in the right, and that the outcome of the War has helped to do away with the war spirit in the world, then it would be almost impossible for me to believe that war is forever and eternally wrong. But if, in my careful, unbiased study of the causes and conduct of this War and of the sort of treaty that came at its close, I find that neither side was in the right, that it came not because of the guilt of any single nation, that Germany's conduct in the War was little if any more inhuman than the other nations, and finally that there is more of war propaganda and war spirit in the world as a result of the past war, then I am ready to consider that it may very well be that war is wrong and the relic of barbarism that I had thought in my better moments it must be.

What are the facts about the great War? Let me commend to the thoughtful reading of everyone the articles published in *The Christian Century* by Professor Barnes of Smith College, entitled, "Was America Deluded by the War?" The best scholarship of the world in many countries is disclosing the fact that Germany was not the sole or even the chief culprit; that the starting of this particular war must be laid at the doors of Russia and France, and that if England even had tried to restrain Russia as Germany tried to restrain Austria there had almost certainly been no world war at that time. After the war was once fairly joined there were atrocities on both sides, there was war propaganda and war lies on both sides. We supposed at the time that we were being told the truth on our side, and that the evil was wholly with the Germans. We are beginning to learn better. For instance there is the boast of General Charteris of how he fooled China and America into believing that the Germans were using their dead soldiers for fertilizer. Of a like piece was the story of the brutal cutting off of the hands of Belgian babies and the crucifixion and mutilation of American soldiers. We can depend upon it that if there were atrocities on one side there were like atrocities on the other; for war itself is an atrocity; as Sherman said, "War is hell," and it matters not which side one happens to be with, plenty of hell either way.

And now the aftermath of the War is making evident the truth of President Wilson's greatest word of the superior blessing of "peace without victory." If Germany, during the war, committed a crime, as she certainly did, in crossing Belgium, the Allies committed an equal and far greater crime in their blockade of Germany after the war, contrary to their plighted word, causing thus, even in peace time, the slow death of thousands of little children, and blighting almost an entire generation. And behold the bloody trail that has circled the world in the wake of the victor powers

ever since that glorious day seven years ago when the bells rang out their glad news of peace—it has been anything but peace. White and Red armies in Russia, the Corfu affair, England crushing Egypt, France shooting up Morocco and now ancient Damascus. And America, passing by on the other side, meanwhile is conducting her citizen training camps, and has more military training in colleges and high schools than ever in the past. The world seethes and stamps its foot only waiting for another bloody fray. Ah, my friends, the folly, the utter folly of the Great War!

There is another thing we can do to make for peace. We can and should become informed on the present movement for a League of Nations and a World Court. But let us beware. It is not a League of Victors that we want, but a League of Nations as a friendly clearing house for all international misunderstandings, and a World Court with compulsory jurisdiction, with all war outlawed as an international crime, with the great nations as well as the small freed from their boastful nationalism, ready to bring any case to this court and abide by its decision without resort to war. For such a court to prosper, I say, the nations must forget their blatant nationalism. With the boys and girls in our schools every now and then doing obeisance to a piece of cloth, as symbol of a nationalism that can do no wrong, and vowing to defend that symbol, right or wrong, against all comers—that long must it be impossible to have any world court of true and equal justice. Well it is that you have not such worship of Mars in this institution, but rather that you have in full view here that other sentiment, dear to every world patriot and every true lover of America, that America is to be first, not in war and boastful egoism, but in those things that make for peace, in love for men of every race and nation as brothers, and for God as Father of us all. The inculcation of such a sentiment will help not a little toward the atmosphere that will make a true World Court possible. In such a fertile soil will germinate and grow that great conviction we are considering of the futility of war and the efficacy of peace.

Once more, we can greatly help ourselves and others to this great conviction that only the will to peace can save the world, by learning anew the mind and heart of Jesus. His great simplicities we can understand. We can learn of him, we can follow him. And if he says "Fight not,'" then, if we will be good disciples of his, we must not, we cannot, we will not fight. We need to read again the gospel records of his life—read them in the light of present incentives to war and learn anew and better than we have, just what he had to say about this question of war and peace, and just what his practice was.

You will recall how at one time, when Jesus and his disciples were in great danger from their enemies, knowing the trust his followers had in the power of the sword, Jesus said to them, "How many swords do you have?" They answered, "Two." "That is enough," he replied. Only two swords against an entire mob and army of men, armed with many swords and staves and spears? "Yes," said Jesus, "two is enough." Eventually the mob descended upon the little company. Peter stood up bravely, and began to lay about him with his good sword. He got hold of one fellow, missed aim, and slashed off an ear. Then the Master spoke. "Peter,' he said, "Peter, do you not see that this is all in vain? Put up your sword into sheath; for all they who take the sword must also perish by the sword." A year and a half ago I was walking along the pleasant paths of Woodbrooke, England, wonderful cosmopolitan Quaker school, made sacred by the learned and gracious teaching of Rendel Harris. I was walking beside that blessed teacher, so full of life, who holds forth there now, William E. Wilson. We talked of the death of Jesus, and what it ought to mean to us and the world to-day, and he gave me this little book of his life, "Atonement and Non-Resistance." It is worth our careful reading. It will help much to understand the significance of the crucifixion. Jesus died and went down to defeat because he would not fight; but behold, for himself and for you and me, what a victory! We must re-think and re-live the doctrine of the atonement. Sheath the sword, accept the cross. Peter obeyed, and later he could say, "Jesus has left us an example that we should follow in his steps."

In the late War most of us followed the sword; yet there were many that followed the cross that makes for peace. Just this instance that came under my personal observation. A young man in an eastern State came into contact with a Friends' Meeting, learned their interpretation of Jesus' doctrine of non-resistance, and joined the Meeting with the conviction that he would follow that glorious light. The War came. He was summoned to camp. What should he do? He wanted to obey and follow Jesus, and he did not want to be a traitor to his country. He went to the camp and consented to don the uniform, but then he could go no further. He could not train; for that certainly would be to consent to go forth to the slaughter of his fellows. And because he would not train, this conscientious lad was most terribly persecuted in the camp. But all this was naught as compared to the great hurt that came to him when he learned that his home Friends Meeting was not standing by him. When he came back from his confinement they turned him the cold shoulder. He had tried to be loyal to them and to what they had taught him of the cross of Christ, but in doing so he had to be disloyal to the command of the government to go forth to fight and kill, and now he was an outcast in his own community. That is ofttimes the tragedy of life. Like our Master we are consigned to tread the winepress alone. Let us remember, and the remembrance will be sweet, that the Lord Jesus will bewith us. But how much sweeter it will be if a number of us can tread it together! And when we find that, in our blindness, we have wronged our fellows, let us not be slow to retrace our steps the best way we can. Let us acknowledge our error and let us remove the millstone from about the neck of these for whom Christ died. May I commend to your reading, in this connection that enlightening book by Rufus Jones, telling of the experiences of many such youths as I have just mentioned and of much of the wonderful reconstruction work of Friends in Europe, "A Message of Love in War Time."

But we must practice this more excellent way that makes for peace, not alone in war time, but here and now in the every day human contacts. This incident may suggest a way to practice the conquest of love. It was told me by a friend at Brownhelm, Ohio. Reuben Miller was a rather small boy in district school. There was another older boy by the name of Horn. One day at school Horn beat Miller up pretty badly. Reuben went home vowing vengeance in his heart. As all boys and girls should, he told about the affair to his mother, who was one of those mothers that invite the confidences of their children and do not find fault overmuch with their whims and follies. And what did Reuben's mother advise him? She was wise. "Go down cellar, Reuben," she said, "and go to the apple bin and pick out the biggest, reddest apple you can find. Then take it over to the Horn boy's home and give it to him, and tell him your mother hopes he will not beat you that way any more." Reuben did so. The Horn boy, years later, telling of the incident to my friend, said that was the worst licking he ever had. It made him feel so mean, took all the bully out of him. He had hoped the Miller boy would try to get even with him by fighting him back, or sneaking up and hitting him. He would have had an excuse for hitting him back then. But now—well it was a true and great conquest.

Let us, then, do what we can to "follow the things that make for peace," to learn the terrible truth about the causes and results of war, to consider the sort of a League of Nations and a World Court that will make for true justice and a lasting peace, and to live our every day lives in the spirit of Him who said, "Blessed are the peacemakers, for they shall be called the sons of God."

Demand for an investigation and a "vigorous policy of redress to establish order and police efficiency" was made by Dr. Harry F. Ward, chairman of the American Civil Liberties Union, in a telegram to Governor A. Harry Moore of New Jersey, following the attack of a mob of 150 men upon the Negro quarter of Carteret, N. J., on April 26.

His Picture

BY MINNA MCEUEN MEYER

ON ONE of the hills above the town in which Jesus grew to manhood stands a low building, surrounded by fields and fir trees. This building is the home of more than a hundred boys from twelve to fourteen years of age—orphans of the great war or survivors of the deportations from Turkey. From their home on the hill they may look out over the valley of Esdraelon through which, centuries ago, great kings with their legions marched to conquest or to defeat. It was on this plain that

"The Assyrians came down like a wolf on the fold,
His cohorts were gleaming in purple and gold."

Over it the Egyptians passed with their war chariots and their horsemen, and the armies of many nations followed until, last of all, Allenby, in the year 1917, marched into Palestine, and drove out of the land its Turkish oppressors. To the west stands Carmel, a long low range, on which Elijah met the priests of Baal.

In the valley, a little to the south and west of Nazareth, stands the village of Dothan where Joseph went to see his brothers as they cared for their father's flocks. It was there the brothers took Joseph and sold him to some merchants passing by on their way to Egypt. The boys of the Nazareth orphanage watch the shepherds leading their flocks to pasture and the merchants with their camel caravans pass along the road, just as they did in the days of long ago. The events of the Bible stories are so real to them that they have dramatized the story of Joseph, and often act it for visitors from America who visit Nazareth.

In a shop down in the village of Nazareth, and across the street from the place where it is supposed stood the carpenter shop of another Joseph, a large group of boys from the orphanage are learning the trade that Jesus learned when he was a boy. From the wood of olive trees, cut down during the war because of the heavy tax on orchards, the boys make furniture for the people of Nazareth, and souvenirs, such as rulers, book-ends and fancy boxes, for American visitors who like to take such souvenirs back to their homes. The boys are interested in their work and try to do it well.

One evening someone entering the large room where at night the boys sleep, spreading their pallets on the floor, heard a lad of twelve close his evening prayer with the words, "and make me a good carpenter."

The orphanage buildings, though clean and tidy are very plain, and the whitewashed walls are bare, except for three pictures. Two of these are framed pictures of Lincoln and Roosevelt. They were a gift from some American Friend. The boys are familiar with the words and deeds of these great men which caused others to love them and honor their memory. The third picture is a new one that was recently placed between the other two. It is the gift of Mr. Blatchford, the Near East Relief Director for Palestine. After several years of strenuous work, Mr. Blatchford was planning a vacation trip to England. Before sailing he went to say good-bye to the boys of the orphanage and they asked for his picture for their hall.

"Who am I that my picture should be placed beside the pictures of those two illustrious men?" asked Mr. Blatchford, modestly. But the boys urged, and finally he consented to bring them a picture on his return.

His vacation over, the Director was again welcomed to the orphanage. "I have brought my picture, as I promised," he said, and opening a package, held up to the boys' astonished gaze a photograph of that famous statue by Thorwaldson, showing a man wrestling for his life in the coils of a huge serpent.

"That is a picture of me," said Mr. Blatchford. "All my life I have wrestled daily with an old serpent, which is called by such names as my lower self, my temper and my temptations. And so must every man or boy wrestle who would win the victory over himself."

Mr. Blatchford's picture was placed on the wall between the pictures of Lincoln and of Roosevelt, and evenings when the day's work is done, the boys frequently gather in groups before it. One evening a teacher heard a boy say to a friend who stood beside him: "Have you had a fight with the serpent today?"

"Yes, I have," replied the other boy, "and I strangled him, too."

The Cross and The Crook

BY MARIA W. PEELLE

Thoughts connecting the prophecy of Christ in the 22nd with the 23rd Psalms.

When weary of tumult, of suffering and wrong,
What a fountain of peace is this wonderful song;
This shepherd knew much of conflict and strife,
Though anointed of God, men sought for his life.

For the flocks of his Father, he faithfully cared;
For a prophet of God, he was being prepared;
Though he knew not the meaning of much that was given,
His soul was "restored" by the "manna of heaven."

By the hand of the Shepherd, his table was spread;
He was fed in green pastures, by still waters led;
Death was only a shadow, dispelled by his God;
While he leaned on that staff, he was blessed by the rod.

Whence came these wonderful lessons of yore?
They speak not earth's wisdom, are not worldly lore;
What inspired this song from the depths of his soul?
The preceding chapter is a key to the whole.

This marvelous picture of suff'ring and loss
Is a vision of Christ on the "old rugged cross;"
'Tis the cry of God's Son by his Father forsaken,
When the "sin of the world" on himself he had taken.

Lots were cast for his vesture; his garments divided;
While his power to save, with sneers was derided;
But the will of his Father had been his delight,
What were suff'ring and death to his glorified sight!

Faith "lifted the latch" and, his vision made keen,
He saw heaven opened and no sin between;
The promise in Eden rang down through the years,
And earth's darkest hour but silenced his fears.

While the "angels echoed around the throne,
Rejoice, for The Lord brings back his own,"
With heavenly music, Christ's spirit could sing—
For the Shepherd of David is earth's *coming King.*

Boonton, N. J.

On Narcotic Education

To organize the agencies of society to combat the menace of Narcotic Drug Addiction through education a world conference was called by the Board of Directors of the International Narcotic Education Association at their meeting in Los Angeles, California, last year, which will meet at Philadelphia, Pa., July 5-10, 1926. Letters from more than 1200 leaders in all parts of America, with scarcely a discordant note, reveal overwhelming public sentiment in this country behind the Conference. To focus attention and thought on the subject a series of competitive awards expressed by medals and money are planned for youth and adults through theses, essays and cartoons to be financed by business and industry. Every government, organization and association is urged to appoint a committee on plans. Write Advance Headquarters, Room 192-A House Office Building, Washington, D. C.

VISITING EXCAVATIONS IN PALESTINE

Digging Near Ram Allah Mission Interestingly Described by A. Edward Kelsey

Back in pre-war days comparatively little archaeological work was done in Palestine as concessions for excavations were hard to obtain from the government and all the officials were so rapacious for backsheesh that the initial expense deterred most societies from making the attempt. This condition has changed decidedly since the British occupation and now the government helps in every way possible those who are trying to throw light on by-gone ages by means of pick and shovel.

The government now maintains a Department of Antiquities and has in five years time developed a very interesting museum for their arrangement with excavators is that half of the things that are found shall be the property of the Palestine government and half goes to the society doing the work.

At the present time excavators are at work at seven different points less than a hundred miles from us and several other places have already yielded rich returns that tell of the civilizations in this land before the Children of Israel entered the land of promise. A great deal of the material obtained is throwing much light upon Bible times and Doctor Albright of the American School of Oriental Research told me a few days ago that within the next five years there will be a pretty general decision reached by scholars upon the sites of many ancient places about which in times past there has been a wide divergence of opinion.

On a trip to Galilee with some Philadelphia Friends we visited the excavations at Shiloh, Samaria, Beth-Shean (where the bodies of Saul and his sons were hung after the Battle of Gilboa) the cave near ancient Capernaum where they found the very ancient Neanderthal skull and lastly Megiddo where the University of Chicago is just undertaking a very extensive program of excavations under the guidance of Dr. Fisher who has done such fine work for the University of Pennsylvania in Egypt and at Beisan, Palestine.

But what is of the most interest to us at the mission at the present time is an undertaking only a mile and a half from the boys' school at a place to which we can take the children every week or two and show them a work that is bound to attract the attention of Oriental scholars in all parts of the world. In the fall of 1903 when I first came to Ram Allah Elihu Grant took me to this mountain where they are now digging, called Tell-el-Nesbeh and sometimes as Deborah's Mountain, and spoke of it as a fine location for the boys' school when the time came for us to build. As we walked over the mountain he remarked that he hoped that sometime someone would come along to excavate the mountain for there were evidences of ancient occupation although now the entire mountain is cultivated.

For years we have looked off through the valley to the southwest of the girls' school to a mountain seven miles away which is called Nebi (Prophet) Samuel and told our friends that that was Mizpah where Samuel anointed Saul King over all Israel. But in the last few years some of the best oriental scholars have been dissatisfied with that location and have fixed upon this mountain only a mile and a half distant and situated on the direct road to Jerusalem. So much interest has been aroused in this site that a few weeks age Dr. Bade, a professor of Old Testament in the Pacific School of Religion at Berkeley, California, arrived in Palestine with the express intention of finding what he could with pick and shovel on the top of what we playfully call the new Mizpah. He brought letters of introduction to us from mutual friends at Berkeley and we soon had him talking upon John Muir, the naturalist, of whose life and letters he is the author and various Biblical themes. We found him to be not only a great scholar but a charming Christian gentleman and we have been more than glad to have him make his headquarters at the boys' school while he carries on his work of excavation.

It would hardly be a matter of courtesy to tell at this time of the findings upon this old hill but almost from the first shovelful of dirt things of great antiquarian interest have been revealed and many evidences of the Canaanitish civilization. Skilled workers from Egypt have been brought here and it is most thrilling to watch them as with small knives they work carefully around a jar that has slept there for 3,000 years.

When the work is completed and officially published we shall be only too glad to give to the readers of THE AMERICAN FRIEND the results of this work that is being carried on under the eyes of your Ram Allah missionaries.

HEINRICH BECKER'S VISIT POSTPONED

Heinrich Becker, Clerk of the German Yearly Meeting of Friends, has informed the Service Committee that he cannot accept the invitation to come to America this fall for a visit among American Friends. He writes: "The decisions arrived at, at our Yearly Meeting in Sonnefeld, mean the direct transformation of our organization... The work in connection therewith makes my presence here essential... Last, but not least, my family physician does not permit me to be free for any length of time this year... These things force me for this year to give up my visits to England and America. Needless to say, this is very painful for me."

Those who know Heinrich Becker feel that this is a great disappointment. No doubt the invitation will be extended to him to come next year and by that time he can, perhaps, stay long enough to enter into the life and thought of American Quakerism.

STUDENTS' FORUM WORK FOR PEACE

Impartial and Courageous Stand Taken by Leaders That All War is Unchristian

The International Students' Forum of Philadelphia has been launched in a way to deserve the support of all Friends. Its aim is the impartial discussion of international problems; and Friends will be glad to hear that at the first meeting, on peace, the Forum took a stand both impartial and courageous. With Kirby Page and Thomas Que Harrison as speakers and with army officers on the platform, the Forum invaded Drexel Hall, a home of the R. O. T. C. Friends may feel they have some share in the success of the meeting; as Margaret E. Jones, of the Service Committee, helped to arrange it, and as Thomas Que Harrison is now the field agent for peace of the A. F. S. C.

The feeling of the meeting was deeply religious; but the orderly, intellectual presentation by Kirby Page was in dramatic contrast to the crusading fervor of Thomas Harrison. The army officers were in no sense opponents of peace but men who sincerely differed with the principal speakers as to how it could be obtained. The fact that they were there—professional soldiers, in actual training for battle—gave to the debate a sense of reality not always present in the peace discussions since the war.

The appeal to reason given by Kirby Page was one in which all Friends could concur. Both the methods and results of war he condemned ruthlessly, showing how it destroys life, property and moral standards, as well as flooding the world with false propaganda, reprisals and counter reprisals; he clinched the matter by saying that war is unchristian. He showed that quarrels between nations could be best settled by a court of international justice and by a league of nations, or any other peaceful means. But war arises from passion; and the fact that it must be combated by an equally intense passion for peace was never better shown than in the speech of Thomas Harrison. He bitterly assailed war and the narrow patriotism that makes it possible, and launched a powerful appeal to his hearers to abandon a narrow patriotism which makes for nationalism and imperialism and to give themselves to the larger patriotism and the higher religion of peace.

A heated debate followed, in which the officers expressed their belief that preparedness prevents war, while others said that the methods outlined by Page and Harrison were the only sure preventives. It was a discussion in which Friends are closely concerned, and it will be a cause for rejoicing that such a splendid effort for peace has been made here in Philadelphia and that the Friends Service Committee was in a measure responsible for it.

Among the Palms at Jaruco

BY B. WILLIS BEEDE

For natural beauty it is difficult to imagine a more sightly location for a mission home than the hillside where stands the home of Arthur and Ellen Pain. From their upper verandah on can look away to the eternal hills with their tropical forests and stately royal palms. Nestling in the little valleys among the hills are the villages and farms of the simple Cuban folk.

Shortly after our arrival in Havana on April 23, Dr. Raymond Binford went out to Jaruco to spend the day with the Pains, while I went with Sylvester Jones to visit points of interest in Havana. Early in the afternoon we went out to Candler College, a Southern Methodist school for boys and girls. From there I hastened to the depot and boarded the train for Jaruco arriving just as Dr. Binford was leaving.

Arthur and Ellen Pain took me to their huge home and told me the story of the way in which they acquired the building. A Catholic priest built the house and lived in it for some time. He had the interior walls of several rooms decorated with Cuban scenes. In time he became acquainted with Arthur Pain and talked about religious subjects. With tears in his eyes he confessed one day that he did not know the meaning of the words, "Ye must be born again." His Protestant friend told him simply and beautifully of the meaning of the new birth and before he died he came to know experientially its real meaning.

After the priest's death, the house passed into other hands. Finally the owner came to Arthur Pain and told him that he wanted the house to become the possession of Friends. So truly did he desire this that he sold it to Arthur Pain for a very nominal sum—all that the Mission could afford to pay.

Thus did the priest's home become a haven for seekers after life and truth. One of the rooms is used as a chapel where Friends gather for their meetings. The first evening I was at Jaruco a little group of most earnest, generous-hearted Friends gathered to welcome me into their midst and to tell of their Christian experience. We had a most profitable time talking about the work of the church. All of the members tithe their income and eagerly seek to share Christ with their neighbors and friends. From the radiance of their faces it was easy to see that they had entered into a living experience of Christ in their inner beings.

The next afternoon I met with Ellen Pain's Volunteer Band. The boys and girls in attendance told of the ways in which they had tried to present Christianity to others. One had taken a tract to a man and asked him to read it. Another had invited some people to attend the services at the Mission home. Soon after the children's meeting a few Friends gathered for prayer. We talked together about prayer as fellowship with God rather than a one sided conversation. I gathered from my conversation with them that they had learned many lessons in the secret of real communion with God.

EGGS AND REVIVALS

In the evening we motored out to Caraballo for a service with Friends. The meeting house was well filled and a considerable company of people stood outside at the door and windows. Although they listened with respectful attention, we later learned that some were not interested. When we reached Jaruco after the service Arthur Pain confessed that he had sat on a bad egg which some one had put in the auto seat during the services. "But," said he, "we rejoice for we now look for a revival. Whenever people begin using eggs against us we expect to see people saved."

Sunday afternoon we drove out through the Hershey sugar estate to Santa Cruz on the north coast. There we found a small but most attractive group of children and young people meeting to study the conflict between Cain and Abel. Faustino Carrion is pastor of the meeting. He works in one of the offices of the Hershey Company but is very faithful in ministering to the needs of the people on Sunday.

On Sunday evening we went to San Antonio where Juan Carrion, Faustino's brother, holds a gospel service with Friends. This service ended my visit with Friends in Havana Province. Although only there for two days I had ample opportunity to learn of the aggressive work which the church is doing. It is financially independent and is growing in stability and dependableness. The population is so shifting that the membership of the meetings will probably always be small. But those who become attached to the church for a time and then leave, carry with them the torch of life and love.

THE COOPERATIVE WORK

From Jaruco I hurried back to Havana on Monday morning to spend the day and night with Sylvester Jones. The co-operative work of the various Protestant denominations in Cuba centers at San Miguel 126 where the Book Store and Press are located. Last year the Book Store recorded sales totaling $6,330.88, an increase over the preceding year of almost $2,000.00 "Heraldo Cristiano," the union evangelical paper, has a circulation of some 2,500 copies. Its well written articles are attracting the attention of people outside of Protestant groups. "La Revista de Instruccion Publico" edited by Dr. O. M. Aguayo, head of the Department of Pedagogy of the National University, has published reviews of the union publications, especially on temperance. The Book Store is constantly handicapped by lack of working capital. A few thousand dollars to invest in new and helpful Spanish books would go far toward making the store a greater factor in the evangelization of Cuba.

Both Sylvester and Mae Jones are vigorously attacking the liquor evil in Cuba. Through public addresses and quiet conferences they are placing facts before school teachers, business people and church workers. Some day the curse of alcoholism will be removed from the life of Cuba and these two Friends will be responsible in no small measure for this victory.

On Tuesday morning, April 27, I sailed for Key West and reached Richmond on the following Friday. To my great satisfaction I learned that the Foreign Board's income for current purposes was $95,071.88. A hearty word of thanks goes to all who helped so generously in the giving of this sum. And a word of special appreciation should be spoken to Friends in Baltimore, Indiana, North Carolina and Oregon for giving more than their allotted share of the United Budget funds.

If Friends will continue to give regularly and generously the Foreign Board can carry forward the missionary enterprise of the church abroad with courage and vigor.

THE TRANSFORMATION

BY MARIETTA CARTLAND

At last the winter disappears;
The earth looks dingy, old;
Her youth and beauty seem all gone,
Discouraged by the cold.

And then come days of pouring rain,
On half-thawed muddy ground;
It seems that it will never stop—
A rapid, rhythmic sound.

Then next, the blustering wind appears
And roars and tears about,
To sweep the cobwebs from the sky,
And clean the corners out.

Now nature turns the sunshine on;
The earth is bare and clean;
So while she's stirring up her paints,
She touches things with green.

She sends the birds to wake the flowers,
And hurry up the leaves;
And put the atmosphere in tune
To catch the summer breeze.

And now she has her paints all mixed
With hues of every sort,
She's lavish with her colors,
And landscapes are her forte.

She turns the earth from age to youth,
By process sure and true;
From seeming death to pulsing life,
She wakes the world anew.

All are observing nicely the Prohibition law except the upper ten and the lower 10,000. Both should be put on the same chain-gang.—Ex-Gov. Pat Neff of Texas.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

MUCH ADO ABOUT—AN APOSTROPHE!

Editor THE AMERICAN FRIEND:

"I be" not *the* Lindley Murray, but since it has been suggested that *a* Lindley Murray might be called upon in the discussion of the use of the apostrophe in the word "Friends'," I do not wait to be urged.

Neither the Oxford Dictionary nor Mason's Grammar is at hand. It would be interesting to know whether their whole comment on the subject has been quoted by our English Friend or only a part of it. Why do we write "Mason's Grammar" and not, as it would have been written a hundred or more years ago, "Mason his Grammar?" Or why do we not write *Masons* instead of *Mason's?* Certainly between these two latter forms no vowel is dropped. Yet who will say that we may omit the apostrophe before the *s,* for that reason? Obviously we retain it because it is a sign that something has been omitted from the earlier form.

It is equally true that between the forms *birds'* and *birds* no vowel has been omitted. It is also true that we write *birds* as a simple plural and *birds' nests* as the accepted abbreviation for the earlier form, *birds their nests.* How, then, it can be said that the insertion of the apostrophe here is an "unmeaning process" is beyond the understanding of this humble namesake of a great grammarian.

There may be some ground for omitting the apostrophe after the *s* in special cases, where the word in question has acquired the force of an adjective, as "All Souls College," "United States Currency," "Friends Meeting," etc., but when THE AMERICAN FRIEND seeks to justify its use of *Friends* for *Friends'* on the ground that the addition of the apostrophe is an "unmeaning process," it has taken a position hard to defend. But granted that it might be defended by some argument or fact unknown to the writer, why then does THE AMERICAN FRIEND tolerate, in the same issue, "Friends' " more than once? Also, "Ladies' Social," "Ladies' Aid," "Teachers' Association," etc.? That proverb about sauce for the goose and the gander clamors to be quoted. And when we read in some of the back numbers, more than once, about a "Friend's Meeting," and, once, at least, about a "Friend's minister" we realize that we may be reading an unpleasant truth, but the unpleasantness is increased by the form of telling it.

For years this "meticulous Friend" has been reminded, when reading his Church paper, of the sign painter who was rather surprised to learn that there were any rules about "them little querleques." He had always thought that they looked better after the *s,* though he knew that some other painters thought that they looked better before it.

"Let us have Peace!" If THE AMERICAN FRIEND will settle down to a consistent use of *Friends* as an adjective, but will admit that there are still in force rules and regulations regarding the sign of the possessive case, which it is not wisdom to disregard, at least now, this Friend will promise to be "good—for a while at least!"

LINDLEY MURRAY STEVENS.

Poughkeepsie, N. Y.

Yes, this is a good deal of space to devote to the apostrophe—especially an apostrophe to the Editor! Since, however, our highly esteemed friend took our facetious little paragraph so seriously,we gladly give him vent. Consistency? In the reply of him who was eldered for habitual exaggeration, "we have wept barrels of tears" over the careless and irresponsible way in which that pesky little apostrophe mark persists in lighting where it listeth upon our printed landscape. But would even a Lindley Murray have us monotonously consistent? We would lose much of our charm! Moreover, we should have been the poorer for the want of our friend's letter and the chuckles it gave us. On glancing casually through the last issue of our exalted cousin, the London *Friend,* we find that its apostrophes act up as naughtily as do ours—and so our chastened spirit finds solace in such distinguished company!—EDITOR.

THE SESQUI-CENTENNIAL AN OPPORTUNITY

To many Friends, as to many other Philadelphians, the Sesqui-Centennial Celebration has been an affair of doubtful interest. They have been skeptical, hesitating whether to join in it or not, inclined to fall back on the Friends' traditional policy of avoiding publicity.

But there is one reason why Friends cannot afford to neglect the Sesqui. It is the best opportunity for peace propaganda anywhere in this country this year. It is rare good fortune for Philadelphia Quakers to have so many people from all parts of the country gathered together eager for something to look at, something to read, some new ideas to take home with them.

The program of the Sesqui is very patriotic. But the patriotism mostly on display will be that of those people who believe in thorough military preparedness as an aid to peace. There is to be a sham battle and a drill of soldiers, sailors and marines; the organizations participating in "America, the Most Stupendous Festival of Music and Pageantry Ever Held in this Country" include the Daughters of the Revolution, the Sons of the Revolution, the Colonial Dames, the First City Troop, the Army, Navy and Marine Corps. Friends have the highest respect for these organizations; but their idea of peace is not our idea of peace, and it is our responsibility to put our beliefs as clearly before the American people as any others. Let us get behind the Sesqui, cooperate with the Sesqui Peace Council and the Friends Sesqui Committee, and bear testimony to our belief in peace, in service and in race toleration in the sight of all men.

GERTRUDE P. KNAPP.

AN ALUMNUS SPEAKS TO OUR READERS

Have you ever attended a Young Friends General Conference? If you haven't, you have missed something that is different. Not different just for the sake of being different, but different because it is neither cut and dried, nor cooked up and boiled down for a single person and a single year; nor is it an institution with hoary traditions and immutable rules for thinking and worshipping.

This Conference is different, rather because it is characterized by the free, Quakerly exercise of mind and spirit, the most modern and yet the most ancient of Christian fellowship. Character and ideals are forged in an atmosphere of earnest seeking, not hammered out cold on an intellectual anvil, nor yet cast in the white heat of emotionalism.

As an ardent alumnus of the Conference, I am urging you, who have never had this privilege, to make plans to be at Oskaloosa, June 25 to July 4th. I date the beginning of my interest in *myself* and in the world outside of my community, from my first Conference. The Conference veterans need only to know the time and the place, June 25th to July 4th, Oskaloosa, Iowa.

SUMNER A. MILLS.

West Newton, Indiana.

SEND CLOTHING TO SYRIA

The Friends Service Committee is glad to hear of the safe arrival in Syria of 16 bales of clothing, mostly collected by Elizabeth G. Marot. Daniel Oliver writes that the clothing was a boon to many a poor sufferer. He kept for the Orphanage at Ras-el-Metn all that he could use and gave the rest to refugees in Beirut, many thousands of whom are in a pitiful state. He writes that at present the girls are better provided for than the boys, although there are more boys than girls. If Friends wish to send boys' suits, overcoats and underclothing, it will be much appreciated. This gift to Syrian refugees embodies in a small way Friends' protest against the inhuman warfare carried on in the interior. The greater the gift, the stronger the protest.

In meditation God grows upon us until we are saturated with the thought of Him.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

BEING STILL TO KNOW

The most formidable enemy of the spiritual life, and the last to be conquered, is self-deception; and if there is a better cure for self-deception than silence, it has yet to be discovered. How many of the feverish emotions, rooted half in the flesh and half in the nervous system, which we mistake for Divine callings and inspirations would survive the test of silence? We have often been duped by some stirring of surface-feeling, or temperamental passion which clothed itself in spiritual garb, when we might have known the truth had we but taken our exaltation between our hands, as it were, and put it to the ordeal of silence. What pose, however unconscious can co-exist with habitual silent waiting before God? Nor is the result of this test merely negative. In nine cases out of ten, the unmasking of spurious vocations and impulses is all that is needed to let the voice of the true Shepherd be heard. That voice is always low and quiet. It often comes in beneath the calls of ordinary duty. Yet it cannot be mistaken. Only a whisper, but the work is done; a foundation has been laid upon which a new life can be built. Doubt as to the reality of our spiritual experience is our haunting besetment today, when popular psychology has invented a new species of mental torture by its talk of auto-suggestion and subjectivity and its mechanism of psychoanalysis. From that torture the sensitive among us will never escape, unless we resolve to be still and know.

—E. HERMAN in "Creative Prayer."

"FRIEND, GO UP HIGHER!"

BY NEWTON R. FRANKLIN

"Friend, go up higher!" In words soft and low,
The Master doth speak, and his favor would show;
We humbly have taken our place as his guest,
But must "go up higher" at his behest.

In love, he said "Come;" we could not refuse;
And the "lowest room" is the one we did choose,
With the thought ever with us, it is all of Grace—
Then left it with him to appoint us a place.

"Friend, go up higher!" Do these words awake
A spirit of rejoicing in our hearts, as we take
The place he proffers, so close to his side,
That, in fellowship with him, we are satisfied?

Another may be bidden more honorable than we;
But from sordid ambitions our hearts are kept free;
And no blush of shame shall cover our face,
Nor a cause for the words, "Give this man a place."

"Friend, go up higher!" We shall then have esteem,
As his smile of approval upon us doth beam,
In the presence of others, while sitting at meat
Recounting his blessings, and Love's story repeat.

"Friend, go up higher!" This message would give
A sense of our duty to the world while we live;
It is well to think of ourselves as the least,
But we must "go up higher" to partake of the feast.

"Friend, go up higher!" "My meat and my drink
Is the will of my Father." Then do not shrink
From service that he may call us to share,
In the burden of suffering, sin caused him to bear.

Avoid, friend, the error we are all prone to make,
By choosing for self the way we would take,
And seeking the service that brings the most gain
In reward that is earthly, selfish and vain.

Who exalteth himself, shall be brought low;
And the joy of real service he, thus, cannot know;
He that *humbleth* himself, though his faith be small,
Shall rise to joys higher, in Love's service to all.

He that *loseth* his life shall abundantly live;
Having freely received, we freely may give;
He hath riches in store for all who believe,
For "it is more blessed to give than receive."

"Friend, go up higher!" The words are so sweet,
All we have and we are, we lay at his feet;
We partake of his bounties, so rich and so rare,
In this communion of love, he calls us to share.

"Friend, go up higher!" Do tradition and creed
Give the world comfort, or meet its dire need?
Only eternal truth in the message we give,
Can this world restore, or cause men to live.

"Friend, go up higher!" He will show us the way,
Whereby we may serve him through each live-long day,
In service more noble, in words kind and true—
To exemplify him in whatever we do.

"Friend, go up higher!" Do we live on a plane
Lower than the heights he would have us attain?
Are we hoarding the means his work doth require?
Let us give of our wealth, and thus go up higher.

Shall we stand idly by and let his work languish?
Unmoved, when we see how he suffered in anguish?
Can we look on the blood-drops our Lord did perspire,
Refusing their plea? Oh, friend, go up higher!

"Friend, go up higher!" 'Twould delight you to feel
The joy of true service? Then heed the appeal
That comes to us strongly in various ways,
And the mind of our Lord so clearly portrays.

Opportunities wait; put self-interest aside;
With far-reaching vision, let him be our guide;
Whatever our station, may his words inspire
To heartfelt glad service—"Friend, go up higher!"

Ithaca, N. Y.

PERSONAL RICHES

Our greatest possessions are those we have within ourselves. Every experience, whether bitter or sweet, should add to those treasures. Life should grow richer and more fragrant as we pursue our journey to our eternal home. Every friendship we gain becomes a part of us; every trial we pass through becomes a thread in the fabric of character; every blessing that heaven gives increases our store of treasures that moth and rust cannot corrupt and that thieves cannot steal.

There are those who object to mystery in religion; they declare they will not believe in what they cannot understand. Such people will have a very short creed, for the world is full of mysteries.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

FINDING THE TRAIL OF LIFE

By RUFUS M. JONES

The Macmillan Co., pp. 148, $1.75.

Those who remember the author's "A Boy's Religion from Memory," of twenty-five years ago, will appreciate the story retold here with certain additions that give a somewhat enlarged horizon from the dawn of memory until the beginning of college days. "It is written," says the author, "to interpret the religion of a boy and to show the boy in his struggle to get through the jungle and to find the trail of life."

A second purpose has been "to preserve a little longer the memory of a form of a religious life and of a set of customs which one must confess are either passing away or have already passed away." The book graphically describes the life of a boy in a New England village and traces the formative influence of a somewhat remarkable Quaker neighborhood. The inner life of his family is revealed and the character of the religious meetings where he learned to worship is vividly portrayed.

Some backward glimpses upon the author's religious life as it slowly formed are recounted in a quiet, straightforward style, yet, he says, "it has been necessary to touch the deeper moments in order to catch the crucial experiences..... I have told my inner side because I believe it is not extraordinary, but a somewhat common experience. Boys are much deeper, much better, than even their mothers know, and down below what they show and what they say is a center of life which never is wholly silent. If their friends knew how to reach it, there would be more good men in the world than there are!"

Some of the twelve chapters have such titles as the Dawn of Memory, the Influence of Nature, Searching the Scriptures, Ministry and Silence, the Watershed, the Faith and the Life, closing with an admirably written chapter entitled A New Epoch Begins. The reader will find himself frequently pausing to recall his own early life by way of comparison and to note how succinctly his own life story has been laid bare. The inward struggles, the falling and rising again, the help of interested friends, and the conscious influences of the divine Spirit, as the young life unfolds and takes definite form, is repeated generation after generation, yet each life seems unique in some measure, the creature of a new day.

Boys and girls will enjoy the incidents and experiences so beautifully told as much as those who are more mature, and the wholesome outlook upon life with its natural approach to new stages of development will help to encourage those who may hesitate to make spiritual adventures. Especially those with a Quaker background will find this charming book makes a strong appeal, as they go from page to page, from chapter to chapter, to be and to do that which is noblest and best. Throughout, God and Jesus Christ, the godly home and the Meeting for Worship, are very real factors in a spiritual fellowship making for a well developed Christian character so fundamental if one is to make a worthy contribution to the life of his own time and that will endure through the ages.

THE CHRIST OF THE INDIAN ROAD

By E. STANLEY JONES

The Abingdon Press, 213 pp., $1.00

"Life is bigger than processes and overflows them. Christ to me had become Life." Thus this missionary to India describes his findings after eight years on the field—years of strain which had brought on a nervous exhaustion and brain fatigue that required an extended furlough. Renewed attempts upon return only made more evident physical failure until he came to the end of himself and was ready to give up in despair. An entire surrender to Christ in response to his claim brought new life and power. He learned the right method of approach that saved him from "feelings and attitudes of superiority, so ruinous to Christian work." He discovered, if mission work was to be successful in India, that Christ must be presented in an Indian setting, apart from the colorings of Western civilization. "It must be the Christ of the Indian Road. ...Christ must not seem a Western Partisan of White Rule, but a Brother of Men." The motive and end of the missionary who succeeds is Christ the Friend of men. Christlikeness must be the outstanding characteristic of his life, for this is the medium by which men will come to have faith in Christ. "Our final call to the world is not to love Christ, but to have faith in him." Through irregular as well as regular channels, Jesus comes to men, but the great hindrance is through domination, "the snobbery, the taken-for-granted attitude that any white man is superior to any brown."

Men are satisfied with nothing short of reality and demand a religion that means realization. The facts must stand the shock of criticism. Jesus does not need to be protected; he needs to be presented. He protects himself. This was a second great principle that was slowly learned. "My willingness," says the writer, "to surrender Christ to the facts was almost as great an epoch in my life as my willingness to surrender to him." Christ came out of the storms and will weather them. He is his own witness. "The way to make Christianity shine and show its genius is not to take it out of life and protect it, but to put it down in life and let it speak directly to life itself." It is a well of water within springing up into everlasting life. "Christ interpreted through experience and backed by fine living is almost irresistible in India today."

By sharing through love, as a working force, the one real power in a moral universe, the message that Christ is the Way, the Truth, and the Life, the highest expression of God to men, can be imparted to them. "Someone has suggested that we are inoculating the world with a mild form of Christianity, so that it is now practically immune against the real thing. Vast areas of the Christian world are inoculated and the real thing seems strange and impossible. I am not anxious to see India take a mild form—I want her to take the real thing." Thus the book sounds a clear note in a wholesome atmosphere and challenges the reader to greater faithfulness in Christian living, to yield all to Christ in service and surrender Christ to the facts of life that all men may come to believe in Him.

STUDIES IN STEWARDSHIP

By ROBERT P. ANDERSON

United Society of Christian Endeavor, pp. 68.

Crowded full of practical suggestions, this booklet bears a real message to those who would appreciate their privilege as Christian stewards. A study of the origin of the word "stewardship' with its various shades of meaning during a long history is illuminating. Its implications of ownership and possession are basic, with always a day of reckoning as a necessary consideration, lest wanton waste or wilful neglect should defeat the purpose of the owner and rob the possessor of a just reward. "Responsibility is laid on the steward, and he must one day give an account."

If we possess life, it is because God has given it to us, and not to do with as we please; it is a sacred trust. This gift of life implies a divine plan. "If it was important to create man, it was no less important to mark out for him the life he was intended to live." The consecrated person will try to act as if he stood in the presence of God and do whatever He wants him to do. But how may we know his will? "Sometimes all doors are closed, and then we must try to be patient, use our best efforts and keenest intelligence, and trust Him." The first step, often so hard to take, determines direction, and the way of faith with its obedience to light begins with a venture, God waiting until we move. "The human instrument is created for the production of good, and it works harmoniously only when it is carrying out the intention of the Creator." Each

person must live his own life according to the will of God.

Stewardship of life, of ability, of time, of money is considered in succeeding chapters in straighforward fashion. The idea of the administration of a trust underlies the whole argument. With delegated authority as in the parable of the talents, each of us finds three possibilities in stewardship by which our faithfulness is measured. Wise trading, waste or neglect will be revealed in the day of reckoning. Success or failure results from a right or wrong use of the gifts entrusted to us and of the values acquired. Energies, time and money well spent or wisely invested, express confidence in the Giver of all good gifts and work His divine will into human character. These gifts entrusted become a liability, says this writer. "The point to recognize is that in determining the use of the gift the will of God must be considered first; and very likely opportunity to use it in the service of the King will be found."

The use of money requires method that may begin with the tithe, but recognizes proportion, a right proportioning, and while God does not demand our money, "if a tithe of our income, or a larger portion of it, is a debt we owe to God, it should be *paid* and not merely given." Yet this idea of proportioning our gifts is an accommodation to our human weakness, since all we have belongs to God and "all must be administered for His glory, some for our home and temporal needs, and some for the larger interests of the Kingdom."

The table of contents is given in full and at the end of each chapter a list of questions for review is given, so that these studies will be very helpful for groups as well as individuals interested in this important theme so necessary to a vigorous Christian life in consecrated service.

THE CALL TO CHRISTIAN STEWARDSHIP

By JULIUS EARL CRAWFORD

Cookesbury Press, 129 pp.

Four approaches to Christian stewardship are here considered each of which leads to the conclusion that a stewardship program is not complete or biblical unless it includes tithing. Involved in the call to live a true Christian life is the call to be a Christian steward in the use of property. "The disposition to give is implanted in every truly regenerated heart, but what proportion each convert should give is a problem of the head, and can only be solved by a study of the principles of Christian stewardship." While stewardship is more than tithing, yet tithing is a distinct part of faithful stewardship; and a tithing steward is "one who manifests his faith in God's ownership and man's stewardship by paying the tithe, as distinguished from another who, professing to believe in stewardship, says, 'All I have is the Lord's,' but fails to evidence his sincerity by systematically setting aside a definite portion of his income for the kingdom." To face the issue fairly and squarely and reach a definite decision to pay a tenth of one's income to God as the minimum is the challenge of the book. The author has "endeavored to throw sufficient light on the mooted question of the tithe to satisfy the average seeker after truth and leave the earnest disciple without excuse concerning this duty, as the beginning and not the end of stewardship."

The great principles of righteousness defined in the moral laws which God has given for the good of humanity never change. The legal route to tithing is an ancient way, and while the New Testament gives no direct command to tithe and no repetition of the law of the tithe as such, it does not countermand the law as given by Moses. "A law remains a law until it is annulled." It is still a sin to commit murder, to covet, to steal or profane the Sabbath. It is robbery still to withhold the tithes.

The efficiency road is more appealing to some whose interest centers in doing well the organized work of the church and find the budget plan most successful, since it has been demonstrated time and again that tithing will turn defeat into victory in church finance. Others take up the practice because it pays, being fully persuaded that those who honor God in this way will profit financially by so doing. They claim that the tithe is the source of temporal as well as spiritual good and acting in this faith they expect and receive their reward. The lure of financial success leads along the prosperity path until the habit is formed of paying the tithe. But giving for loves' sake, one not only accepts the principle but increases the proportion which becomes more than a sacred duty, more than the satisfaction of depleted church treasuries, more than a channel of temporal and material blessing; it is "the identification of a man with God.' The systematic and prayerful practice of tithing is "a perpetual reminder of the presence and companionship of the living God, an aid to personal fellowship and a means of spiritual partnership." The call to Christian stewardship is the call of a complete Gospel reinforced by the appeal of Pentecost, and the "practice of tithing is the ladder upon which men begin to climb the high altitudes of Christian stewardship."

WORK IN RUSSIA HAS ITS AMUSING SIDE

Organizing clinics, running hospitals, and training nurses doesn't take up all the time of Dorice White, the Friend in charge of the Quaker Center in Moscow. She still has time to write entertaining letters about the vicissitudes of Friends with red tape which, appropriately enough, seems to be in use even in Communist Russia.

"The Moscow representatives see to the sending through of medical supplies and of DMC cotton for the industries at Totskoe," she writes, "also to the buying of medicine for these." Hand-woven linens are made at Jaroslav and brought in by dealers to Moscow; the Moscow Office also purchases medical instruments and equipment, and books on health and hygiene. To any one ignorant of conditions in Moscow this would seem but child's play; it has even been suggested that it might be done by our paying an occasional visit to the capital. Let me tell you the process of taking a consignment of medicines through from abroad. It is necessary, first, to obtain a license from the Russian trade department in the country from which the goods are to be sent; then to get a license allowing the goods to enter Russia. On arrival in Moscow, they are examined by the Customs authorities in the presence of our representative, who then petitions that they be released free from duty. Perhaps two weeks later we are allowed to renew our petition at a meeting of the Customs Department, if there is not too much other business before that body—and sometimes just as our business is about to be transacted the whole meeting breaks up to see a parade!"

The duties of the Moscow Center, however, are not confined to making purchases for Buzuluk. Anna J. Haines does a great deal for the Nurses' Training School under the Central Department of Motherhood and Infancy. She is now instructor in the school which trains nurses especially for the care of babies; and she keeps the rest of the Center in touch with the many doctors, medical students and nurses. The Society of Friends, together with American Women's Hospitals, has also been supporting eight nurses taking courses at this school.

SERVICE TO AUSTRIA

Because economic conditions in Austria are incomprehensibly bad, and people expect little else in life but poverty and frequent unemployment, the C. I. S. finds this country a particularly fertile field for service. The money from the New York Central Committee is used to fight tuberculosis; the salaries of welfare workers in the 28 clinics are being paid, the Krons Sanatorium for Children is being kept up, and 11 health teachers are being trained. Much after-care is given to children in the form of fees for school, clothes, milk, dinner, etc.

The situation is very hard, owing to the increase in unemployment. Many persons, young people especially, earn so little that their stamina is much impaired and they fall an easy prey to tuberculosis and other diseases. The Quaker workers found that many of them get only bread and coffee for lunch and dinner. The building up of those people by the slow improvement of economic conditions and the immediate donation of food is a task which calls for much patience and concentrated effort on the part of the Friends. They have faced such tasks before, however, and they can face them again.

QUAKERDOM · AT · LARGE

Ira C. Dawes, pastor of the Friends Church, Detroit, Michigan, gave a splendid Mother's Day address on the Faith of Our Mothers at the Y. M. C. A. Sunday afternoon, May 9.

Jennie C. Callister of Brooklyn, New York, has been representing Friends on the Commission appointed by the Federal Council of Churches to study the place of women in the Church. She finds her service on the Commission a real responsibility, especially, considering the way in which other denominations look to Friends as examples in this matter.

D. Elton Trueblood of Boston, Mass., tied for first place in the annual Harvard contest in sermon delivery, using the sermon which appeared in a recent number of THE AMERICAN FRIEND under the title, Unity with the Creation. He will receive the Harvard S. T. B. in June and expects to teach in the six weeks' summer session at Woolman School this summer.

A Gramophone Club has been started at Friends House, London, with a program of half hour concerts during the lunch time twice a week, of which most of the office staff are members. The records used are lent for the occasion from someone's private store, and according to Gerrard Roberts, in *The Friend* (London), this new feature is very popular with the members.

As a memorial from the present Senior Class of '26 at Friends University, Wichita, Kansas, new lights will be installed in Alumni Hall. Since they themselves will soon be taking their places among the alumni of the school, they decided that the best course would be to cooperate with the rest of the alumni and finish the auditorium which is already so great an asset to Friends University.

President Raymond Binford of Guilford College, N. C., after his return from a four weeks trip to Cuba where he was studying the conditions existing among the mission schools receiving support from the American Friends Board of Foreign Missions, is convinced that the best contribution that this country can make to Cuba is to help the educational situation and through the mission schools provide trained native workers to take the leadership among their fellow countrymen.

Earle J. Harold of New Smyrna, Florida, has been preaching for the Congregationalists during the absence of their pastor for eleven weeks and has been engaged for the summer vacation period of two months. He will give the baccalaureate sermon at the High School, May 2, where his daughter Margaret made the highest average in the Senior Class and will be Queen of the May. She is at present the organist in the Congregational Church and is popular in music circles of the city.

Milo S. Hinckle, pastor of Ashboro Friends Church, Greensboro, N. C., spoke before the students and faculty of Guilford College, April 27, on Religion and Life. A life which pays appeals to the student, but life without religion is quite as useless as religion without life. Although the tendency of the time is to swing with the pendulum and take the easiest position on religious questions yet it is perfectly possible to follow Christ without compromising any of the good things of noble living.

T. Edmund and Irene Harvey have returned from a visit to India and addressing Friends at the Yorkshire Quarterly Meeting he said that it had been a great privilege to have had the opportunity of carrying the message of Friends to India where there is a wonderful opening for it. The Society of Friends ought to be behind its members in that country and ought to send out many more. He hoped way would open for Indian Christians to come to England and for Friends to go more frequently to take our message to the seekers of India.

There were 225 contestants in the annual contest for music memory work for students of the two Junior High Schools of Boulder, Colorado, held May 7, and ten tied for first prize, one of whom was Frances Lillian Parker, daughter of Ida T. Parker, pastor of the Friends Meeting. The ten were given three try-outs and every paper came in 100 per cent, so all of the ten were given $4 each instead of $5 and in addition a five dollar season ticket for the Artist Series of the Boulder Musical Society for the season of 1926-27. Seven of the ten winners were from the North Side Junior High where Frances Parker is a fourteen-year-old senior, with whom she shares the honors.

In the absence of Rufus M. Jones from Haverford College during the first semester of next year, when he will visit China and India giving special lectures, being accompanied by his wife and daughter, Professor Marti of the Psychology Department of Goucher College, Baltimore, has been appointed to take his work. In addition to Philosophy 4, and courses at the Graduate School, he may give a seminar course in Philosophy. He is a Swiss and has only recently come to this country, having received his first appointment at Goucher. He has been head of the system of organized athletics in schools in Switzerland, and his appointment has been heard with much satisfaction by such Haverfordians as know him.

For more than half a century the Friends Foreign Mission Association of London has been the main channel by which the Society in England has carried the message of Peace on Earth and Goodwill to Men to distant lands, and nearly 300 men and women have given long years of their lives to this service, necessarily abandoning hope of professional or business career at home. Released from foreign service in some other directions, they have felt it a special privilege and responsibility to support and extend the work of missionaries abroad and to uphold them in the service to which they have given their lives.

Elbert Russell has accepted a position as Professor of Biblical Literature in the graduate School of Religion of Duke University, Durham, North Carolina, for the next school year. The offer came as a surprise to him but the opportunities that will thus open for service in North Carolina Yearly Meeting together with the great influence which Duke University is bound to have in the rapid industrial development of that part of the south were weighty inducements that helped to arrive at a decision of acceptance. Since his son, Josiah Russell, will be Professor of History at Guilford College, N. C., next year, their work will be within easy reach of one another, and together they should greatly strengthen the forces making for Friendly ideals in the South.

A supplement to *The Friend* (London) in the issue of April 30, gives a rather striking colored chart showing the financial position of the Friends Foreign Mission Association of London Yearly Meeting covering a period of sixteen years. The lowest total for annual givings was in 1916 amounting to approximately 27,000 pounds sterling, while the greatest total was in 1920 of a little more than 50,000 pounds. An average for the sixteen years, 1910-1925, is a little less than 35,000 pounds. This is a good showing for a membership of about 20,000 in the Yearly Meeting. For those of us who think in terms of dollars, a little reckoning will tend to increase our admiration for what Friends across the Atlantic are doing for missions especially when compared with what Friends of the Five Years Meeting have been doing along the same line.

At a recent meeting of the Darlington Monthly Meeting on Ministry and Oversight Committee, at Darlington, England, the matter of punctual atttendance at meetings for worship was discussed and it was felt that

it would be helpful to pass on some of the thoughts expressed. These are suggestive for members and attenders at any Friends Meeting wherever found. The conclusions are thus summarized: 1. It is well to arrive at least five minutes before the meeting is announced to begin. 2. It is a good plan to find out how long it takes to get to the Meeting-house and get ready in time. 3. It is a form of selfishness which makes us late, as we not only spoil the meeting for ourselves, but for others. 4. For most of us who seldom take vocal part in our meetings, punctual attendance may be one of our principal forms of service to the meeting for worship.

NEWS OF OUR MEETINGS

Mothers' Day was appropriately observed in the Bible School at Vermilion Grove, Illinois, Friends Meeting, of which Emma F. Coffin is pastor. In the Meeting for Worship which followed, the pastor gave a Mothers' Day Message from John 19:26, 27, describing the scene with the three Marys at the foot of the cross, with the infinite love of the infinite Christ expressed for his mother. The evening service was largely devoted to music having to do with Mother and Home and the compassionate love of Heavenly Father manifested in Jesus Christ. Many beautiful flowers adorned the church.

The Lafayette Avenue Friends Church, Brooklyn, N. Y., spent an enjoyable evening, April 29, when the men of the congregation took charge of the supper and the praises of the women were so unstinting that it must have been all right. William W. Heacock was the leading chef, ably assisted by Charles S. Mesner. After supper, W. J. Heacock entertained the company with some well rendered solos.

Exactly one hundred persons were welcomed into the Friends University Church, Wichita, Kansas, following the regular morning services, April 25. Of this number, some were received by request, some by letter and some by a transfer from the associate to the active membership list. About twenty others who were members elsewhere were taken into the Christian Fellowship Division. Quite a number of the new members are students at Friends University. President W. O. Mendenhall gave the welcome address.

Fred E. Smith, Field Secretary of the Five Years Meeting, recently spent two days among the Friends Meetings near Galax, Virginia, located in the heart of the Blue Ridge Mountains. The last night of his stay he addressed a large gathering of Friends upon the History of Quakerism. He has been the first representative of the Central Offices to visit this important but needy field. His coming was an inspiration to all. The work here is a Home Mission field maintained by North Carolina Yearly Meeting. Friends have been at work here about twenty years and there are approximately three hundred members with four churches beside several preaching points.

The cornerstone of the Friends Meeting-house at Goldsboro, N. C., was laid April 27, at 2:30 P. M. A large number of the congregation, interested citizens, and members of out-lying meetings were present for the occasion which was admirably presided over by the pastor, Tennyson Lewis. Representing the other churches of the city were Rev. C. V. Brooks of the Baptist Church and Rev. W. P. Watkins of the Methodist Church, both of whom read appropriate Scripture for the occasion. John S. Moore of Woodland Meeting was also present, and his son, Hugh Moore, now pastor of Winston-Salem Meeting, led in prayer. Elwood Perisho of Guilford College delivered an encouraging and inspiring address on the importance of the church. After all official papers and documents were duly deposited, the cornerstone was laid. Work is now progressing rapidly on the building which, when completed, will not only present a pleasing appearance, but will be constructed of such materials as will endure throughout the years.

The faithful few were in evidence at Puget Sound Quarterly Meeting held in Seattle, Washington, April 30-May 1. Frederick E. Carter brought down a small delegation from his own church in Everett. He led very acceptably in devotional services, and forcibly stressed the influence parents should exert in carefully guiding their children to feel the sincerity and devotion for all that pertains to religious affairs. Preceding the business session the Clerk read the names of Martha Wright and Elizabeth Strain and the meeting entered into a few moments of memorial service as tribute to these beautiful lives of recently departed sisters for their long years of faith and trust. The Bible School committee presented the evening program, a portion of which was taken by the children. This was followed by an inspiring address from John H. Matthews, Secretary of Religious Education of Washington. He placed strong emphasis on Sunday School work, and also put his stamp of approval on community programs in the the church as conducted monthly during the pastorate of D. Reeves Shinn in the Seattle Church. It is unfortunate to note that two prominent Friends, recent visitors to Seattle, passed through so quietly that only a very few of our Friends here had the opportunity to greet them. These were Lloyd Balderston and Frederick J. Libby.

The work at Independence, Kansas, is still going on nicely. Arthur J. Haworth and wife who are serving their second year as pastor have been invited to remain for the third year and they have accepted. A nice new garage has just been built at the parsonage which is a decided improvement. On May 3, when the pastor and his wife returned home from a drive, they were very pleasantly surprised to find a large number of the members of the church gathered in the parsonage. The day before, May 2, being their twentieth wedding anniversary was the occasion of the coming of the unlooked for guests. A very interesting and appropriate program was given which was much enjoyed by those present. A nice and beautiful collection of chinaware was received by Mr. and Mrs. Haworth from their friends. These with the warm friendship which they represent made this wedding anniversary one that they will long remember with pleasure.

Easter Sunday closed a three months' evangelistic campaign at Bloomingdale Friends Church, put on by the pastor, I. L. Jones. An effort was made, beginning with the first of the year, to bring every member of the church into direct touch with the devotional services and the Bible School, and to help all to realize their moral and financial obligation to the program of the church. On the last Sunday in February, volunteers went out and visited every member within reach and carried to them a message from the church. The week preceding Easter, each evening the pastor brought an illuminating gospel message, and Friends realized as never before the meaning of Gethsemane, Calvary and the Resurrection. The services on Easter Sunday were very impressive, with special music and a helpful message from the pastor.

A special meeting for parents, in honor of Mothers' Day was held at Boulder, Colorado, on the evening of May 9. The young people were prominent in helping the pastor, Ida T. Parker, in this. At the close of the meeting, a social hour was had, at which the young people of the church entertained the parents and served refreshments. This last was a surprise. It was splendidly carried through and much appreciated by the fathers and mothers.

A Young People's Conference of Denver Quarterly Meeting is being planned to be held at Boulder, Colorado, June 12 and 13. The Boulder School of Missions for the Rocky Mountain Regions is expected to convene from June 13-24 at the Chautauqua grounds in Boulder. Friends both in Denver and Boulder are vitally interested in this and unite in urging any Friends elsewhere who wish to take a vacation in this fine climate and with the grandeur of the Rockies on three sides of the city, to arrange to attend this mission conference and help with the denominational rally.

Four of the young people of the First Friends Church of Dayton, Ohio, recently entered a peace contest, instituted by the Council of Churches of Dayton, under the direction of the Ohio Council of Churches. Dorotha Buckey won the medal. The church also decided to give each of the

contestants a prize of money and set the time of presenting these prizes on May 12, the regular Monthly Meeting service. A banquet was planned and successfully carried out, not only honoring the contestants, but celebrating the birthday anniversary of the pastor of the church, C. Harold Douglas, whom they have given a unanimous call to his third year of work with them.

SAN DIEGO PROGRESSING

The Friends Church, which has occupied but a small place and a limited influence in this great city, has been experiencing during the past few months, an era of phenomenal growth. In the nine months our pastor, Joseph S. Fox, has been with us, his life, character and work have, as he has come in touch with many circles and various activities of the city's life, made a most favorable impression. In the church, he has heroically met and overcome the difficulties which confronted him and the Lord has signally owned and crowned his efforts.

At our Sabbath morning services the attendance has steadily increased and, on occasions, the auditorium has been full. We look forward to the day when our church will not hold the congregation, making a new church building, which has long been our dream, a necessity and a possibility.

When a few months ago our Sabbath School had an enrollment of twenty-five, a goal to be reached by Easter was placed at one hundred. Easter found us over the top with an enollment of one hundred and twenty. This, making our present quarters inadequate, an adjoining house has been rented and fitted up for the school purpose. One class which has made splendid growth, was formed about six months ago by Miss Effa Howard, one of our active workers in California Yearly Meeting, with two young girls of the teen age; now the enrollment is seventeen. Another class of Junior boys, taught by Mrs. Nellie C. Hester, our monthly and quarterly meeting clerk, has made an equally remarkable growth and is still on the growing line. These boys have made a worthwhile record, which, as the story goes, does not seem to savor of Quaker training, as Mrs. Hester is said to have drafted her boys, *armed* them with various weapons of offensive warfare and started her army out on the warpath, the objective point being the church premises. We are glad to report that they came off more than conquerors over old Mother Earth and California weeds and we shall hope in future days to behold gardens of blooming plants.

Besides enlarging the place of our "tents," lengthening *our* "cords" and strengthening *our* "stakes," many, we believe, are realizing a deepening of spiritual life. Some of our young people are seeking to know the Way of Life.

Since discarding the system of taking collections at our church services, our finances have continued to prosper and and with sublime faith that funds will be forthcoming, we are launching out into deeper water, financially.

Pastor Fox has been tendered a unanimous call from the Monthly Meeting, to serve the church for the coming year, with an increased salary.

Easter Sabbath was one of the milestones marking our progress in church growth and the beginning of new church relations for the eight who were received into fellowship with us. Six babies were dedicated to the church and six young girls volunteered to become "church mothers" to each baby and be a connecting link between them and the church until they are old enough to bring to Sabbath School.

Most impressive, were the consecration services and the sermon following, in which our Pastor dwelt upon the "Four Important Epochs in the Life of Jesus"—his birth, death, resurrection and ascension, each event placing him in a pedestal apart and far above all others.

ABBIE K. JACOBS.

FRIENDSVILLE ACADEMY NEWS NOTES

One realizes the myth in the song which says:

"Back home in Tennessee,
Under the wild banana tree...."

when he wakens to see frost in May as happened a few times this year. Nature seems to have supplied the Southern Highland with a true "resort" climate the year around.

Commencement this year will be on the twentieth of May, when Richard R. Newby, Executive Secretary of Western Yearly Meeting, will deliver the address for the occasion. Four students will be graduated.

Possibly the most hopeful thing about the school is the increasing number of its graduates who are seeking further educational advantages. Two of the alumnae are completing their four years at Earlham this June; five are happy at work at East Tennessee Teachers' College; and three of this year's class are planning to enter Maryville College next fall.

The Academy felt especially favored to have had Maria G. Scattergood, of Philadelphia, and Mary Ida Winder, of Cheltenham, Pa., present as part of the faculty for the Friendsville Quarterly Meeting Young Friends' Conference, May 1 and 2.

For years scholarships have been given to boys and girls, and consequently some of them have been pauperized. Realizing this the Management is anxious to secure a 250 acre farm which may be bought at $50.00 an acre, so that the boys can earn their way instead of having so much given to them. At the same time milk and fresh vegetables can be supplied and the students will receive the much needed correlated training of hand and head.

CHILDREN'S DAY PROGRAMS

THE SECRET OF HAPPINESS
By *Jessie Brown Pounds*
Beautiful flower pageant for children. The spirit of Joy finds happiness in serving others. 8c each.

OVER THE HILLS By *Elizabeth Jenkins*
Twelve-minute missionary pageant for Children's Day or any other children's missionary program. 10c each.

PARAMOUNT CHILDREN'S DAY BOOK. Choice collection of readings, songs, dialogues and drills. 25c each.

THESE LITLE ONES
A program of songs, readings, and drills for the entire school. 8c each.

The Friends Book & Supply House
Richmond, Indiana

INTERNATIONAL LUNCH AT GENEVA

Harriet Newman reports on the international luncheon given by the Geneva Friends, at which Professor Varlez, Belgian, spoke on migration. He traced the history of migration from the old pre-war freedom when no passports were necessary, to the present rigid regulation on every side. Governments now interfere with the movements of their subjects because they need them for soldiers and for cheap labor. The modern tendency as shown in the International Labor Offices is not to leave emigration policy solely to the individual nations concerned, but to establish many-sided action. Migration has gone through three phases, that of freedom, that of national regulation, and that of international organization.

INTERNATIONAL SUNDAY SCHOOL LESSON

May 30, 1926

Jacob at Bethel. Gen. 28:10-22.

Golden Text: "I am with thee and will keep thee whithersoever thou goest." Gen. 28:15.

Devotional Reading: Heb. 11:39, 40; 12: 1, 2, 12, 13.

Intermediate and Senior Topic: A Young Man's Dreams and Visions.

Topic for Young People and Adults: The Place of Vision in Human Lives.

Daily Readings

M.—Jacob at Bethel. Gen. 28:10-22.
T.—Isaiah's Vision. Isa. 6:1-8.
W.—Ezekiel's Vision. Ezek. 37:1-10.
T.—Peter's Vision. Acts 10:9-20.
F.—The Transfiguration. Luke 9:28-36.
S.—John's Vision of Christ. Rev. 1:10-20.
S.—Help from on High. Psalm 121.

Jacob tried to expedite the inevitable and made a mess of it. His supremacy had been promised but he endeavored by sharp practice to get the better of his brother Esau, and became a virtual exile.

At first, rough sensual Esau seems more likable than his brother, but Jacob did prize the birth-right and blessing which Esau valued lightly, and with all his faults had the greater capacity for idealism.

Jacob went out from Beersheba. (v. 10). To get the full force of these words we must read into them the chagrin and fear and loneliness of this chastened man.

Took one of the stones. (v. 11). A common practice. Jacob would have been uncomfortable with a feather pillow, and it would have made a poor enough pillar. We never make our memorial pillars from the soft experiences of life.

And he dreamed. (v. 12). A dream worthy a place in sacred literature. Probably Esau would have dreamed of the chase, or "the daughters of Heth," or of a good dinner.

Behold a ladder. (v. 12). Or stairway. Wonderful revelation came down to Jacob over his dream ladder that night, and something too ascended from his own life. Did Jesus refer to this scene when he said "Ye shall see . . . the angels of God ascending and descending upon the Son of Man?"

"'Tis ye, 'tis your estranged faces
That miss the many-splendored thing.
But (when so sad thou canst not sadder)
Cry, and upon thy so sore loss
Shall shine the traffic of Jacob's ladder,
Pitched between heaven and Charring Cross."

I am Jehovah. (v. 13). Jacob seemed to have left everything behind: his fathers and his fatherland, and perhaps he thought his father's God; but he is made conscious of the ever present Divinity and the unfailing promise of land and seed made to Isaac and to Abraham and continued to him.

How dreadful is this place. (v. 17). Jacob went to sleep in a wilderness and awoke in Church, and it frightened him. Is it true that today we are not enough afraid of God? Yet we should prize that relation which enables us to say "surely this is a heavenly place in Christ Jesus."

If God will be with me. (v. 20). It may read *Since God will be with me,* for that is just what God had promised. At any rate Jacob had an eye to profits. Someone has said that "the modern Jew is Jacob without the ladder." But why confine it to the Jew? Some Jews have ladders of splendid idealism reaching down to their places of business.

Will surely give the tenth. (v. 22). A good bargain for Jacob, we say, but what would happen to our budget if we were doing as well in this practice rich in effectiveness and genuine pleasure? ELLISON R. PURDY.

BIRTHS

WOODMANSEE — To Leland and Bessie Woodmansee of New Salem Meeting, near Greentown, Indiana, February 14, 1926, a son, Darrell Monroe.

DEATHS

HANSON—At Westfield, Indiana, April 2, 1926, Milton, son of Borden and Rachel Hanson, in his 83rd year. Born in Belmont County, Ohio, he was a lifelong Friend, having served the Church as Overseer and Elder, and was at one time clerk of the Quarterly and Yearly Meeting. He had also been a member of the State Legislature. Though in failing health for a few years, he continued to show his interest in the welfare of the Church. He is survived by his wife, Emma, and their daughter, Mayme Hinshaw.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

A. W. LEONARD,
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SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

New York, May 26—Poughkeepsie, L. Hollingsworth Wood, (Assistant) 501 Fifth Ave., New York, N. Y.

Nebraska, June 2—Central City, Ora W. Carrell, Central City, Nebraska.

Canada, June 10—Pelham, near Welland, Ontario, Arthur G. Dorland, Western, University, London, Ontario, Canada.

Oregon, June 10—Newberg, Edward Mott, 1169 Kerby St., Portland, Ore.

California, June 15 — Whittier, Allen U. Tomlinson, 142 S. Friends, Whittier, California.

New England, June 22—Winthrop Center, Maine, George L. Jones, Amesbury, Massachusetts.

North Carolina, August 3—Guilford College, L. L. Hobbs, Guilford College, N. C.

Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17 — Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Richmond, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church. West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis. 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

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Georgetown, Illinois.

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